



- ▶ Youth priorities for 1960-70
- ▶ Getting married in Japan
- ▶ In the beginning — WHAT?

## editor's note

How do we get world peace? By working hard at it like a scientist does, says Pauline Frederick, NBC news commentator and UN correspondent. "The men at Cape Canaveral never give up when they have failure. That only makes them try harder. The dedicated scientist attempting to find the cause and cure of cancer never throws up his hands and says there is no use—people will have to die of the disease as far as he is concerned. Why then do we ever permit the diplomats to cease their efforts to find the cause and cure of war?" Occasional summit meetings stir up headlines, but few new ideas toward peace. What is needed is a *continual* searching for the cause and cure of war. And what better place for a continual summit encounter than the United Nations? Perhaps we should place more of our hopes there than we have in the past.



"Does this mean it's all over between us,  
Tommy?"

# Youth

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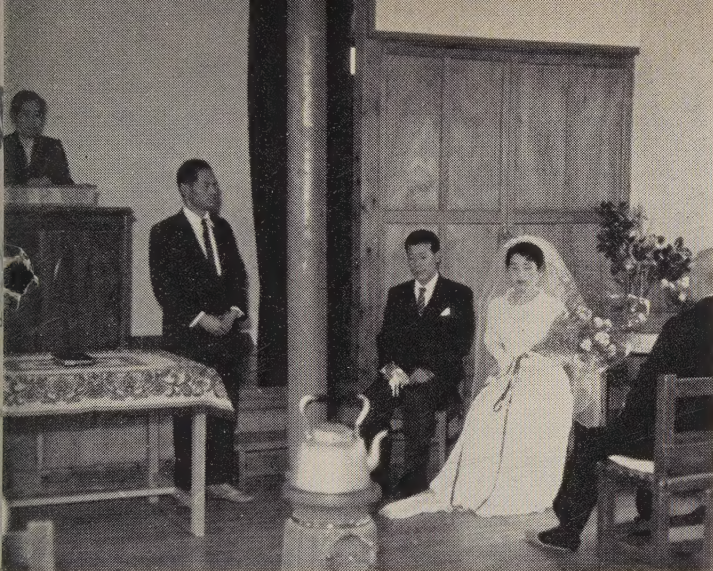
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*While bride and groom sit in full view of guests, formal congratulations are brought by local persons.*



## *Could you do it?*

by Cornelia R. Schroer

KIKUKO san phoned Christmas morning. "Mother and I have seen you," she said, "the sooner the better."

She spoke rapidly so that all her words slid into one long sentence. Kikuko san, who had just been baptized, was to be married early in January. This was going to be a love marriage, not an "arranged" marriage. They were both teachers in the same elementary school and attended the same church.

Kikuko san had helped my husband and me for about a month more than a year and a half ago, and we felt very close to each other. We were not surprised that she wanted to share her joy with us.

Now, after the usual cup of tea and an hour of congratulations and expressed joys and plans, I thought they were about ready to leave. But, as it turned out, we were just coming to the crux of the visit.

Kikuko san and her future hus-





band wanted a Christian wedding with no *sake* (a Japanese liquor) served at the reception. The parents and grandparents—all non-Christians—had never been to a wedding where *sake* was not served. How could there be a wedding without *sake*? *Sake* came first. Then came the food—and even if it didn't taste good, it didn't seem to matter too much. How could any wedding be a joyful affair without *sake* to loosen convivial tongues? People would say they were stingy. The two important people coming from the state office for the wedding would think it out of line. And it would be shunning a social custom that had gone on for centuries. As Kikuko san's mother uttered this last, a look of anguish came into her eyes. To a Japanese breaking with tradition is worse—much worse—than violating any law.

Kikuko san's mother could not sleep worrying what to do. She had called Kikuko san long distance to tell her they must serve *sake*. How could they refuse her? "But, Mother," answered her daughter

gently, but firmly, "Whose wedding is this?"

Since this was to be the first wedding ever to take place in the Wamata Church, it would be set a precedent. The pastor refused to have the reception in the church unless there would be no liquor served at all. Kikuko san felt responsible.

"Besides," . . . Kikuko san pressed herself shyly. "Our wedding—to us it means a thank-you to *Kami sama*. For each other, a promise that we do not forsake each other—or *Kami sama*." (*Kami sama* means *God*.) Kikuko san finished in a rush. "We do not want any little thing to spoil this."

Mother wanted the wedding to be a nice affair. This was her daughter getting married. We assured her a wedding could be held without liquor. We brought out colored-picture cook books that seemed to bulge over with festive cakes and fancy sandwiches. We showed colored slides of a Japanese Christian wedding reception in a church. Then, for contrast, we showed other



Kikuko san's mother asked:  
 How can you have a wedding  
 without sake? It is a tradition!"

and then came the "secret" recipe!

a non-Christian one with *sake* in  
 some near by. "It does look like  
 everybody's having a happy time  
 without the *sake*," said Kikuko san's  
 mother reluctantly. They would,  
 they agreed, go home and discuss it  
 with the rest of the family. They  
 took the cook book and col-  
 lected slides with them.

Next morning came the answer.  
 Mother had said, "Let's do it as Ki-  
 kuko san wants it. I'll agree." In  
 three-hour sessions that followed,

the planned menu became sliced  
 ham, potato salad, three kinds of  
 sandwiches, bits of dainty, colorful  
 vegetables, *kanten* (jello) salad with  
 tangerines, Japanese cakes and tea.  
 And we promised to bake two angel  
 food cakes for wedding cakes. Ki-  
 kuko san's mother seemed resigned  
 that the centuries old tradition of  
 serving *sake* was about to be broken.

The wedding took place on Sun-  
 day at 2 p. m. as planned. The cere-  
 mony was beautiful and dignified.

The wedding sup-  
 per was also held  
 in the church sanc-  
 tuary.





*The bride and groom said:  
“Our wedding means to us  
a thank you to Kami Sama  
and for each other.”*

Instead of exchanging wedding rings the bride and groom made their vows while placing their hands on the Bible they had bought for their new home. This Bible was the only object on the altar table in front of them. Beautifully-arranged flowers were in a front corner.

The church is small, so while the couple went to the photographer after the ceremony to have a formal picture taken, church people brought in tables from the town hall and arranged them in a big square. These were covered with white

paper, flowers and the prepared food. And it looked very festive with red and white Japanese congratulatory colors!

The customary speeches of congratulations were made, songs were sung, and everyone felt happy under the stimulus of the occasion. After the reception the young couple left for their two-day honeymoon.

Naturally, we were all eager to get in to hear the comments. The bride's mother and two sisters were in gay spirits. “Everybody was asking for the recipe for our ‘se-

*As a gift from the  
bride and groom  
each guest received  
a furoshiki (wrap-  
ping cloth).*



ch (grape juice, a squeeze of  
on, crushed maraschino cherries,  
a shot of ginger ale)," whis-  
ed the mother gleefully. Just  
n the visiting dignitaries from  
state office sashayed up. "Must  
be a Christian to have this kind  
wedding?" they wanted to know!  
l our young people should have  
ddings like this."

ut the highest compliment came  
n Kikuko san's uncle who had  
ays been vehemently opposed to  
istianity. As we drove home  
r the mountain roads, he said,  
at is the most dignified wedding  
ave ever seen. How different  
n the usual one with *sake* where  
re is a lot of silly talk and fight-  
."

s he clambered out of the car he  
used a Y500 (\$2) bill in my  
d for the trip. "No, no!" we pro-  
ed, "we don't want anything!"  
he insisted, saying, "Then give  
Kami sama. Give it to Kami  
a." How could we refuse it?



## OUR COVER STORY

Susan Koslosky was born and reared in Alaska. Now, at 14, she is a freshman in an Anchorage high school. Recently making her first big trip away from home, Susan was one of two girls managing the Alaskan exhibit at the White House Conference on Children and Youth. In our cover photo, we see Susan showing a ceremonial Alaskan Indian headdress to another conference delegate. The theme of the new state's exhibit was "Alaska Youth in Transition." On page 17 we see Susan's companion, Marjorie Parkins, visiting YOUTH magazine's conference exhibit. Marjorie is a former Congregational Christian ("There's no Congregational church where I live now!").



# you can't scare me

WHY are teen-age drivers always under fire, especially adults? After all, teen-age drivers have the stuff to make them the best drivers in the world—their reflexes are quick, their knowledge of the auto itself is more thorough, and their physical skills have usually been well trained. As a result, many teens are good drivers. But we can't deny what the statistics tell us about other teen drivers. The difference comes in attitude. The difference between a safe driver and a reckless driver is no matter what his age—is that personal sense of responsibility which a driver has for his fellow man. A safe driver is a guy or gal who cares enough about himself and the other people to be careful. Careful drivers are not made by scaring, but by caring.



*gerry marcus*

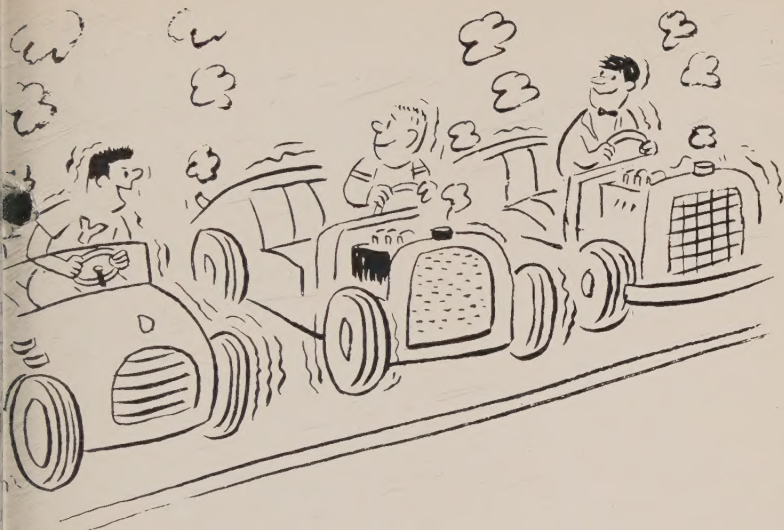
"It's helped me tremendously—everybody stays out of my way."



*gerry marcus*

"John's absolutely fearless—turned his headlights right back high beam when the other driver wouldn't dim his."





*"Let's have a race to Main Street."*



*Gerry in Arcata*

# Teens and pros discuss problems of children, youth at President's invitation

"I HAVE an unshakable faith in the overwhelming majority of fine, earnest, high-spirited youngsters who comprise this rising generation of Americans," President Eisenhower said in the opening session of the 1960 White House Conference on Children and Youth which he had called. "These youth possess a more intense intellectual curiosity than we of my age exercised when we were their age." He called the young people "the most precious resource to our nation—a whole generation of Americans who will some day make their country's policies and dispose of its great power." This is why, the President said the work of the conference "is so important." But he added that the job is difficult.

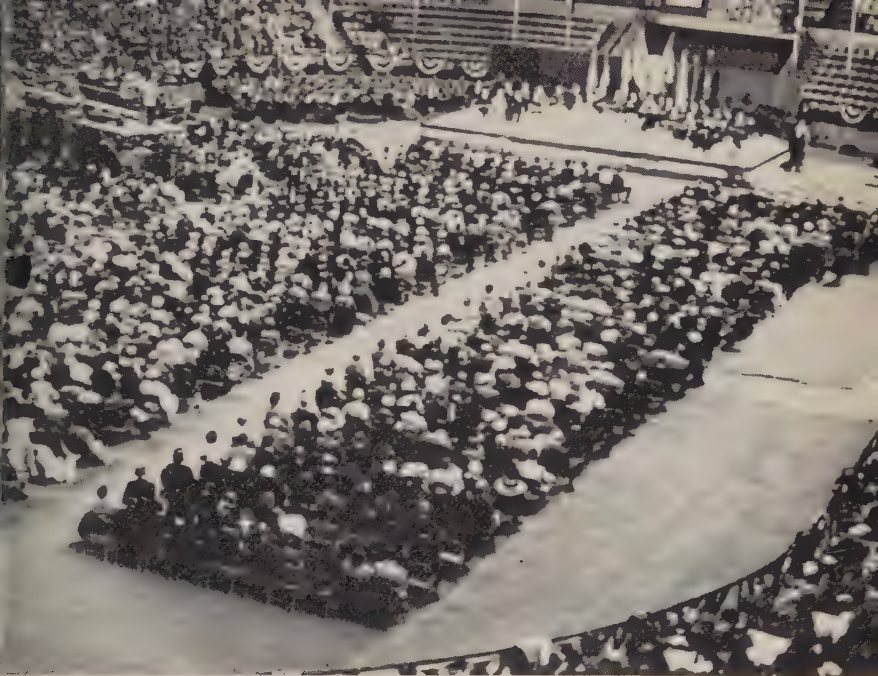
To tackle this difficult job the President's committee had invited 7750 educators, civic leaders, clergymen, social workers, young people, and 500 guests from 73 other nations. For six days in auditoriums and committee rooms scattered in hotels and government buildings throughout the nation's capital, these delegates listened to top-notch speakers and discussed in small work groups many areas of concern. And for the first time at a White House Conference the 900 youth delegates participated on equal standing with adults. Out of all of these sessions came 1600 recommendations aimed at aiding children and youth.

Most delegates will agree that the conference did accomplish something, even if not immediately visible. Heavy stress was placed on human rights—especially the problems of racial discrimination.

But the problems of youth are many. Some of these problems can be attacked with money, some with laws, and some with community projects. But how, the delegates kept asking themselves, do you attack the most difficult problem of all—the morals and ideals, or lack of them, in today's youth?

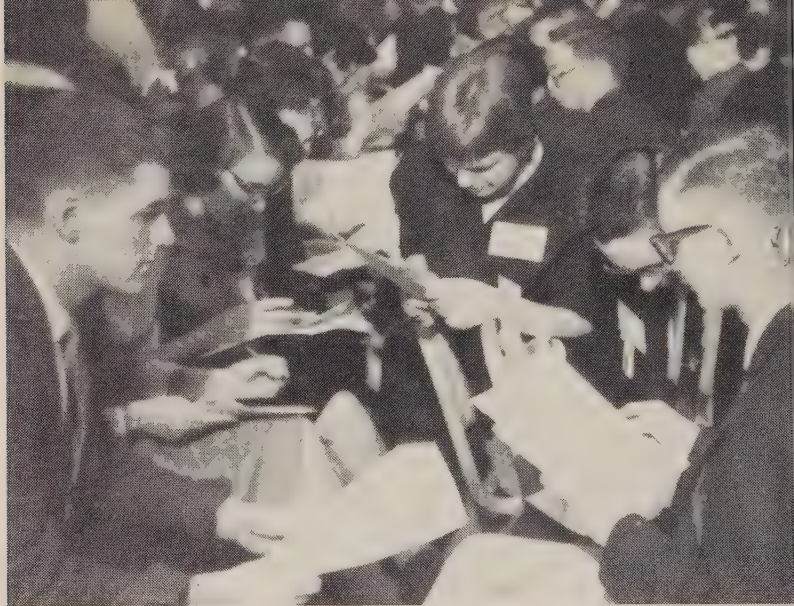






President Eisenhower addressed the opening session. The heart of the conference came in daily work groups (below left) and in the interplay of persons of many backgrounds (below right). ▶▶▶





*after much buzzing and debating  
youth delegates approved this statement*

COMEDIAN Danny Kaye, known for his far-flung efforts in youth work, went to the White House Conference on the last night and found himself caught in a crossfire over Robert's Rules of Order. Kaye was moderator at a rally where 900 of the youth delegates had gathered to vote on "youth priorities" for the next ten years. After the ruckus over parliamentary procedure had died down, tempers flared again when the delegates voted on the exact wording of their first priority, calling for substantial completion of school desegregation by 1970. Working in small buzz groups, the young people gave thorough discussion to all questions and then each group reported its consensus of opinion. After the long, grueling session, Danny Kaye said, "More than ever my faith in the youth of America has been more than justified. Adults have as much to learn from the youth of the nation as they had to learn from us when they were younger."



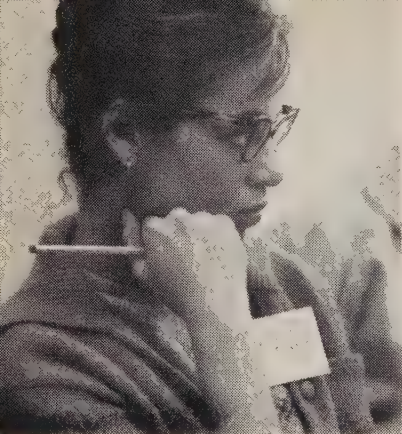
# youth priorities for 1960-1970

WE, as youth, recognizing that meaningful action must be based on a sense of purpose, religious beliefs, personal values, and shared ideals, are fully aware of the gap between reality and our goals. We believe that the deepening of individual values and attainment of our common ideals can be achieved only by a realistic appraisal of, and active participation in, the major issues now challenging us:

1 We believe that any infringement on equality of opportunity denies to youth of various ethnic, credal, and racial backgrounds the possibility for a full life. To eliminate these deprivations, we call for the substantial completion of school desegregation in 1970, the provision of equal access to housing for all individuals, and the elimination of discrimination in employment and advancement practices throughout the United States. We also affirm the right of all citizens to peaceful protest and non-violent resistance against all forms of social injustice.

2 We recognize the disintegration of the family unit in American culture and call for a re-emphasis of the family as a central force for democracy. This will promote facilitation of communication between adults and youth within the family circle, the schools, and religious institutions. Education of youth in the role of the family, and realization by community organizations that they must supplement, and not compete with, the family should also be realized.

3 Education is the main basis for the broad political participation and individual mobility essential for a free society. To fulfill these needs, we must provide varied educational opportunities to challenge each individual to realize his full abilities. It should be recognized that all institutions and programs designed to meet individual needs can, and should, maintain high standards. To do this, local, state, and federal governments, as well as individuals, businesses, and non-profit bodies must greatly increase their support for education on all levels. Further, the teacher must be more adequately honored as an individual and recompensed as a skilled professional. >>>



## youth priorities for 1960-1970

4

In order that all individuals throughout the world may have increased opportunity to attain their aspirations, we accept an imperative obligation on American youth to support and participate in positive national policies for the attainment of world peace with justice, the active support of human rights especially through the United Nations, the development of international understanding through exchanges and cooperative non-military assistance, and the constructive involvement of youth in carrying out these policies, such as through service in expanded technical assistance programs. We urge the adoption of legislation empowering the President to provide for the conduct of a non-governmental research group, university foundation to study the advisability and practicality of the establishment by the United States of a Youth Corps, under which young citizens will be trained and will serve in programs of technical and educational assistance in the under-developed areas; and that a commission study the relationship of such a program to the present system of compulsory military service.

5

Youth must recognize its obligation to participate in local, national, and state affairs through voluntary organizations and political activity. At the same time, adults should realize that youth bring valuable and often unique contributions to make to policy formulation and program planning as well as implementation, and that special ideas and interests worthy of consideration by local, state, and national legislators and executives. We further recommend cooperative adult and youth efforts to make such participation effective.





We demand that high quality books, music, cultural attractions, radio and television programs, and libraries be widely available and that mass media take the responsibility for informing and educating youth, as well as adults.

Acknowledging the increasing need for skilled workers and the shift from rural to urban work, we urge that the total community provide guidance, training, and creative work for youth interested in such programs. Fulltime guidance counselors and effective vocational education programs must be provided. Special emphasis should be given to the school drop-out, the juvenile delinquent, and the mentally handicapped so that they may become useful citizens.

While only a small percentage of youth are juvenile delinquents, we recognize that they, as a result of causes such as mental health, broken homes, and economic and social deprivations, find themselves engaged in destruction, not achievement, of their potential. We believe that the ultimate solution to this problem lies in energetic attacks on specific causes. We urge that all efforts must be made to rehabilitate and secure acceptance for those youth who are now delinquent.



## United Church youth at the White House Conference

**A**NYTIME when 7000 U. S. educators, civic leaders, clergymen, and youth get together for a meeting such as the White House Conference you'll probably find a generous sprinkling of members of the United Church of Christ. And so it was in Washington, D. C. In addition to the official United Church delegation, there were members of state-sponsored delegations who belonged to the United Church. As you stood in line to register, you might find a Congregational Christian lady from California representing her state as a civic leader. Or in a lobby chat you discover an Evangelical and Reformed lad from Pennsylvania who heads his state governor's youth advisory board. Or at the United Church curriculum exhibit, you meet a state White House delegate from Nebraska who two years ago represented her state conference at the Joint National Youth Council in New York City. Or manning the Alaska exhibit you discover a girl who, before she migrated to Alaska, was a Congregational Christian from North Dakota. When things are happening around the nation, you'll usually find key church youth.



*Members of  
United Church  
youth delega-  
tions were Alan Stev-  
ens, Reggie Wag-  
ner, Tommy Tho-  
mas, Joann Cu-  
rrier, and June Ya-  
uchi.*





*Among 500 foreign students were International Christian Youth Ex-changees, shown greeting Rev. William Perkins, ICYE director, at a reception for them at First Church, Washington.*

*Marjorie Parkins, Anchorage, Alaska, hears all about YOUTH magazine from Tommy Thompson.*



*Impressions of a few United Church youth delegates >>>*

## *"The future isn't what it used to be"*



**Joann Culler**  
Salisbury, N.C.

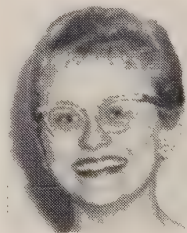
Now that the White House Conference on Children and Youth is over, a participant views it with mixed emotions. Being chosen to attend, being "dumped" for a week in Washington, D. C., being one of 7000 delegates, and being one among the masses lost at one time or another—these were all exciting experiences. But these are not remembered as the conference highlights. Discussing common problems, meeting new people, speaking "your piece," talking with lay and professional people, and promoting youth-adult relations are a few of the memorable experiences of the WHCCY.

Meaning and value came from talking and discussing a common question with a mixed group of adults and young people in a workshop. Here one knew that his opinion as a lay youth was valued as much as that of any professional adult. Here in small sub-workgroups one had the opportunity and privilege of sharing ideas with young people from all over the world and finding out that we're all basically alike and our concerns are common ones.

This conference gave us as young people a chance to show adults that

we are human and can even take place in this world. During a ride to the opening session United Church delegation started singing and soon the whole bus joined us. Better friends were made on such a short trip.

Nowhere but in the free world could people of all races, faiths, and nationalities meet and discuss problems of children and youth in such a way that everyone could feel that this meant something to him.



**Beth Dering**  
Lincoln, Nebraska

To me, the White House Conference on Children and Youth represented a live democracy, not just a governmental system you read about in books or learn about in the classroom, but a system that really works and works successfully. It represents the hopes and dreams of millions. It represented our nation's concern about their children and youth. And it represented the concern of millions regarding the opportunities children and youth now have to "realize their full potential for a creative life of freedom and dignity."

The conference reminded me of much of the Joint National Youth Council in New York which I

ended two years ago. There were  
 me of the same faces, some of the  
 ne attitudes, all of the same hopes.  
 e, the youth, were given every op-  
 rtunity to express our views and  
 ce part in all voting. It gave us an  
 opportunity to make suggestions that  
 felt might be beneficial in the  
 ten years.



**Charlene  
 Anderson**  
 Ames, Ia.

"The future isn't what it used to  
 .." This quotation seems to run  
 rough my mind whenever I think  
 the White House Conference, per-  
 ps because it expresses the same  
 eling that most persons at the con-  
 ference had. The future for the youth  
 America has limitless possibilities:  
 ore education for those who want  
 a wider variety of vocational  
 ances, more guidance for those who  
 ed it, and a better way of life in  
 d ways. How to best obtain these  
 ssibilities and wisely use the re-  
 surces of the youth of this land, do-  
 g so in a rapidly changing society  
 d world, were the major considera-  
 ons of the conference.

Out of this week-long youth parley  
 me 1600 recommendations ranging  
 the way from the problems of  
 enile delinquency to the educa-  
 on of the gifted child, and what to  
 about the level of present day  
 iritual and moral values.



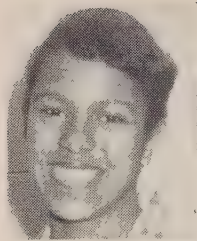
**Alan Stevens**  
 Manchester, N.H.

There are many things which the  
 White House Conference on Chil-  
 dren and Youth meant to me, but  
 paramount was the satisfaction of  
 meeting with young people and  
 adults together on equal basis for the  
 sole purpose of discussing youth prob-  
 lems and working on improving the  
 youth programs throughout the  
 United States.

To tackle problems of this nature  
 with adults was a new experience for  
 me and, I assure you, an interesting  
 and enjoyable one. As a youth dele-  
 gate I found the comments and rea-  
 sons for the adult's thinking very real  
 when I looked at them from their  
 side—a way more youth should. I  
 feel also that the adults experienced  
 this very same thing and perhaps  
 they too can better understand the  
 thoughts and reasonings of U.S.  
 youth.

It had been called "the greatest  
 single undertaking of our time in be-  
 half of our young people"—which it  
 truly was. I do not feel as though  
 it should end there, however. It is  
 the feeling of many of us that we  
 should have a national council of  
 adults and youth that would carry  
 out the ideals of the White House  
 Conference on Children and Youth  
 during the ten-year span between  
 conferences.





**Muriel Hamilton**  
Madison, Wis.

The 1960 White House Conference on Children and Youth meant many things to me—all expressed through the single word—*Opportunity*.

The conference gave me *Opportunity to See* the great concern of the American people for the present and future welfare, freedom, and dignity of their children and youth.

It gave me *Opportunity to Learn* about the beliefs, experiences, and ideals of other people, through speakers, printed materials, and the day-to-day contact of living, working, and sightseeing together.

It gave me *Opportunity to Share* my own beliefs, experiences, and ideals with others and, as a representative of my family, my school, my church, my state, and my race, to point out some of the aspirations and problems which my age faces.

Finally, it gave me *Opportunity to Plan* for the future and to have a part in implementing many worthwhile suggestions for my home community and my state.

This conference can be a "launching pad" for projects equal in power to our newest, most powerful inter-continental missiles, if we can get them off the ground through opposition which is often loud and powerful.



**Louise French**  
Topeka, Kan.

The White House Conference tempted to establish the goals toward which people interested in youth will be working. We talked of the problems preventing us from reaching our goals now and in the future. It is difficult to predict the barriers to our goals in the future, because of the rapid changes which are continually modifying our environment. Just as the world has undergone industrial revolution we are now undergoing the process of automation. Heaven knows what the future holds in store for us. How can we, the young who will be living in this modified world, prepare for an uncertain future? This is a generalization of the problem tried to solve at the White House Conference.

We are living now in a materialistic society and the economic wealth prediction for the future looks even more materialistic. Can we, while placing so much emphasis on materialism, maintain and practice our Christian beliefs?

We seem to be in such a hurry to go nowhere—or to go home and watch a TV show we would do just as well without. We are such gregarious people—never taking time to enjoy our own company or to evaluate ourselves and our purposes in life.

we plan to preserve and practice  
Christian religion these are faults  
we must amend.

We are going to be prepared for  
the future by the opportunities given  
now to cultivate worthwhile in-  
terests. The church can provide us  
with many of these opportunities.  
Here are some possibilities:

1. Develop more projects whereby  
young people and adults can learn to  
work together and appreciate each  
other.

2. Develop a high-school-age  
church school class which deals with  
the problems confronting youth to-  
day. You will find that when groups  
of young people gather, they are  
eager to talk. Steer this conversation  
so that through a problem they faced  
that very week they can see the  
Christian principles involved.

3. Ministers should try to get as  
much education as they can in psy-  
chology because there are not enough  
counselors in schools and the young  
people are turning more and more for  
help to their church. We also need  
to understand the problems of those  
young people who are not affiliated  
with a church and to help them see  
the important role Christianity can  
play in their lives.

4. In our summer camps use more  
discussion and give more young peo-  
ple a chance to develop leadership.  
Develop more programs aimed at  
Christianity today and imprint upon  
our minds that deeds speak louder  
than words.

But the best way I can think of to  
solve our problems is for each one of  
us to live right. In that way we are  
examples to all those around us.



**Reggie Wagner**  
Mt. Holly, Pa.

To be concerned today is an attrib-  
ute worthy of praise; but to be con-  
cerned to the point of spending a full  
week in consultation, in our "time-  
conscious" society, is surely heart-  
warming to one who was somewhat  
skeptical about that concern. What  
is the concern? *Children and Youth*.  
Where was it expressed? White  
House Conference.

To be sure, all is not "peaches and  
cream" and all the answers are not  
known just because we consulted. But  
I do believe some significant things  
happened at our gathering, chief of  
which for me was the realization of  
how little we understand one another  
and our relationship to our Creator.  
It was in the midst of this conference  
that I suddenly became aware of how  
much we stand in need of the Grace  
of God. To be concerned is, as I have  
said, a great virtue; but if the con-  
cern has no other foundation than  
our own wishes, desires, and preju-  
dices, then we are moving in the di-  
rection of *destruction* rather than  
*construction*.

Thus, if the White House Confer-  
ence on Children and Youth is to be  
of any lasting value, we must first  
realize that "the fault is not in the  
apple on the tree, but in the pair on  
the ground." ▼▼▼

***"The Hand of God"***  
*by Rodin*



**The hand of God shaped the universe. God gave it meaning and method. And all that he created is good. The highest of his creatures is man. Out of love God gave man freedom to think. But man does not always follow God's will. This is the story of Genesis.**



# In the beginning—GOD

by Richard T. Schellhase

IN the beginning" — WHAT? This is one of those statements which leads us to a profound thought and an ultimate question. What was the beginning like? How are we to think of it? What was the form or nature of things at first? Out of curiosity as well as from interest, I read the textbooks and several works of reference used by our college's classes in "Heredity" (Genetics) and "Evolution." The chapters dealing with the "Birth of the World," the "Origin of Life," and the "Early Beginnings" were especially startling to me. I had supposed that science was exact, dogmatic, and sure of itself. Never have I been more wrong, nor so frustrated. Page after page of these books used conditional words, such as: "might," "could be," "perhaps," "if," "possibly," etc. Making contradictory statements, obviously confused and uncertain, speaking humbly and admitting their findings as mere conjecture, it was a pleasant relief to turn from these scientific but admittedly weak and tentative)

statements to the beautiful biblical affirmation: "In the beginning GOD..."

Without fuss or fanfare but with firm conviction the book of Genesis moves into describing things as they are. Just as the first two chapters establish God as the original as well as the originator of Being, it leaves no room to doubt the fact that all which God made was good, and that the summit of God's creative activity was man who is the highest and best of all the works of His hands, and who is meant to live supreme over all of nature, subject only to God with whom he is supposed to have constant fellowship. The next passage (chapter 3) depicts man, not as God intended him to be, but as he is, rebellious and proud (sinful).

Not only does man refuse to accept God's conditions on his creation, but he then willfully denies his responsibility to his fellow man (Cain vs. Abel). The flood which soon follows suggests that God attempted to salvage his creation by

# The story of Genesis

wiping clean the slate and giving his children a second chance.

But even beginning again with a "just and perfect man who walked with God" (Noah), man did not improve but only grew the worse, now attempting to reach Heaven by building a "Tower of Babel," which represents the recurring sin of pride. This episode (chapter 11) closes the first great act dramatized in the opening book of the Bible.

The second and final act in Genesis (chapters 12 through 50) brings upon the stage the figure of Abraham, the "Father of the Hebrews." On him as the foundation is the whole Judeo-Christian cult and culture based. Genesis 12: 1-4 is the "call" from YAHWEH (God). For some inexplicable reason God chose Abraham and his descendants to carry His name. And in faith the patriarch responded. In chapter 15 we find the binding "covenant" which God makes with His chosen vessel. Genesis 17 describes the actual rite which symbolizes the agreement which God shares through Abraham with all men.

The tensions of the covenant, the struggle of Abraham's faith with his unfaith — doubts and disobedience — are evident in his having laughed at God's promise of a son (Genesis 17: 17); the climax of his inner conflicts being pictured in chapter 22 when he is called upon

to offer Isaac as a sacrifice. Reluctantly, Abraham finally makes ready to kill the only possible means of becoming the "father of many nations," his only son. This self-emptying act, this complete commitment, this willingness to lose his life is an extreme example of the faith which really saved him.

In the "Jacob cycle" (chapters 24-36, 38), Jacob, typifying the nation, becomes "Israel." His 12 sons will give their names to the 12 tribes which, as a United Kingdom, will continue the covenant relationship. As Abraham is required to give up his home in Ur for the Promised Land, so now Jacob's faith is tried as he and his kindred are compelled to give up the Promised Land and settle in Egypt.

The stories built up around Joseph (chapters 37, 39-50) convince us that "out of evil comes good" and that though the odds be against Israel, since God is for her, she will survive.

The final verse of Genesis relates the death of Joseph. The book ends with Israel in Egypt and her first son now dust. In this, her darkest hour, Israel is saved from extinction and led into her homeland by the dynamic Moses. Genesis, as a prelude to Exodus, prepares the reader for this greatest example of God's grace known to Old Testament writers: the Deliverance. ▼▼▼

# Junior-Senior Prom Puzzle



ACROSS  
 1. Be seated  
 2. Prom music-makers  
 3. An afternoon social occasion  
 4. Average  
 5. Counterfeit  
 6. Evening before a holiday  
 7. Citizens of ancient Media  
 8. Pleasure

17. Particle indicating substitution  
 18. Rhode Island (abbr.)  
 19. Flat topped hill  
 20. Feast that goes with the prom

DOWN  
 1. Paper used for decorations  
 2. Respectful title  
 3. Long, ribbon-like prom decoration

4. Where the banquet food is placed  
 5. Additional  
 6. To peruse  
 7. Instrument to record how the prom looks  
 8. Preserve  
 11. Blend of fog and smoke  
 14. Misdemeanor  
 16. Get the tables ready

Answers:

Across: 3. Sit; 5. Orchestra; 9. Tea; 10. Par; 11. Sham; 12. Eve; 13. Medes; 15. Ease; 17. Or; 19. I.; 20. Banquet.  
 Down: 1. Crepe; 2. Sir; 3. Streamer; 4. Tables; 5. Other; 6. Read; 7. Camera; 8. Save; 11. Smog; 16. Set.





*Do younger  
children's  
ideas  
shock you?*

**JOHN CRAWFORD  
WRITES ABOUT**

**THIS BUSINESS  
OF LIVING**

**QUESTION:** Some of the eight- and nine-year-olds in my church school class shock me a little with the ideas they express about important matters. I am 17 myself, and hardly naive about life, but these kids really come out with ideas at times that leave me jolted for words to answer them.

This is my first experience with a group of children. For a year I have thought I might like to become a teacher, but now I am wondering whether I could stand such children every day. Once a week seems better enough. If I ever have children, I hope mine behave better than some of those I know.

**ANSWER:** Sounds like your education has still been a little short of the psychology department and you are just old enough to want to forget how you thought and felt about some things when you were nine-ten, in fourth grade. Ten isn't such a terrible stage in life, but children around that age might seem shocking to young adults who have forgotten much of their own early characteristics.

Just for example, if you were still all like most nine-to-tens, you probably proclaimed an open disbelief in Santa Claus. Your interest in anything serious—the Sunday school lesson, for instance—was as wobbly and changing as the breeze. It took a top-rate teacher to hold your attention for longer than a few minutes. Getting you to memorize

piece" for the Christmas program required more than patience.

When you were only five, you probably felt that God is personally responsible for everything great or small. When you stumbled over something as you ran, you probably thought it was God's fault personally. Most fives feel this way. Santa Claus still rated as real to you at five. You had not reached the doubting age of seven. Yet with all these stages, you have come to senior-high levels of hope and aspiration, faith and courage. Being a full five was part of the maturing program for you.

It is natural to remember clearly the happier and more satisfying things that happened along the way. But there probably were moments when you shocked and jolted the people around you when you were a little younger. They probably could tell you.

Children, you see, are not small adults. They are not large sized infants. They are children, growing gradually — at God's own in-built schedule — toward a fuller maturity and stature some fair day. Would you like to understand *yourself* better; to make the most of your own capacities as a person? Try browsing the library for good books on the psychology of how children grow. There are dozens of such books. The catalog in your local library probably lists several. ▼▼▼

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*"I just signed up for my fourth straight year at summer youth camp . . . I mean . . . WOW . . . How spiritual can you get?"*

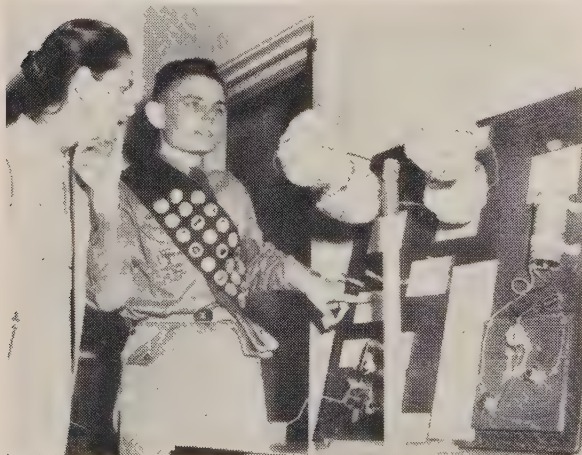
### Catholic High Schools Ban "Going Steady"

Some Catholic high schools throughout the nation are banning "going steady" among their students in an effort to meet what they feel is a major social problem. The latest report comes from Mankato, Minn., where students at Loyola Catholic High School are forbidden to go steady under penalty of expulsion. Seventh and eighth grade boys and girls may not mix, and freshman and sophomores may not date.

In Minneapolis the moderator of *Contact*, Catholic Action youth movement, noted that some principals have barred students who go steady from honor societies, the student council, sports and other extra-

curricular activities. *Contact* is sponsoring two national contests for high school students. A \$400 prize will be awarded for the best editorial on "What action should the student body in our high school take to overcome the going steady problems . . . and why." A \$100 prize will be awarded the best cartoon lampooning the custom.

The principal of the Allentown (Pa.) Central Catholic High School gave the following reasons for the recent "no-going-steady" edict. "It creates distraction to make concentrated study impossible, it often leads to marriages between couples who are too immature emotionally to assume the obligations of marriage state, and occasions what we might call 'forced marriages'.



*Although blind and deaf since early childhood, Richard Joy, Berkeley, Calif., is in process of qualifying for his final merit badge needed to become an Eagle Scout.*



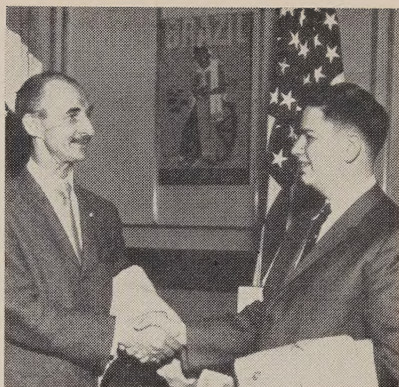
## N Cancer Study James Smoking

The United Nation's World Health Organization's experts agree that cigarette smoking is a major cause of the increase in lung cancer. They recognize that there had been some criticism of this opinion, but added that "none could be considered as casting any serious doubt on the conclusions reached on the basis of the extensive studies already made."

The experts from seven countries stated in a report that statistics from different parts of the world had shown a "notable and steady increase" in mortality from lung cancer. They found no indications that this mortality from cancer of the lung would decrease in the near future.

## Upholds Pulpit Freedom West Point Chaplaincy

Secretary of the Army Wilbur M. Brucker has defended the right of the chaplaincy at West Point military academy to freedom of the pulpit. The subject came up when Rep. Carl Vinson (D.-Ga.), chairman of the House Armed Services Committee, asked the Army secretary to investigate complaints that an assistant West Point chaplain in his sermon "degraded the social outlook of the South and went so far as to advocate mixed marriages between the races." Said the congressman, "I find it difficult to believe that



*Because of his deep interest in and lectures about U.S.-Brazilian friendship, Arthur Collingsworth, 15, Tecumseh, Mich., has been awarded a trip to South America by the Brazilian Trade Bureau.*

such subjects would be authorized for inclusion in religious services at West Point."

Mr. Brucker responded that it is "an established policy within the Army that commanders and officials do not in any way review or control the substance of sermons which are delivered by the chaplains."

The secretary confirmed that Rev. Harry Gooch, a Presbyterian, had preached a sermon on race relations. Mr. Gooch said his talk from the pulpit touched on a whole range of issues, including intermarriage. The minister said he merely noted that there was no objection to it from the viewpoint of Christianity.

The West Point chaplains, unlike those at other service academies, are not military chaplains, but civilians.

## More on brotherhood

Dear Editor:

In your April 10 issue you had a letter from Florida that said YOUTH was unfit. I disagree wholeheartedly! It is one of *the* finest magazines I have read. It gives me something spiritual to think about. All of your articles are interesting. I read the magazine again and again.

The Negro problem needs to be brought out; if it is kept under cover it will never be solved. The person who wrote that letter must be very narrow minded to be able to see how Negroes act in only *one* part of the South. There are not that many articles on Negroes in your magazine. Keep up the good work!

—Bonnie Ables,  
Dover, Ohio

Dear Editor:

I was really shocked by that *unsigned* letter in the April 10 issue. Apparently that beanbrain does not know what he is talking about. As far as YOUTH magazine being unfit to read, I think we teenagers get to know what is going on all around the world. As far as YOUTH just writing about Negroes, that is *not true*.

Boy, if I would have written a letter like that one, I would have been afraid to sign my name, too.

—Cheryl Lorenz,  
Red Lodge, Mont.

## If your address is changing:

*Are you changing your address? Are you moving soon? Are you returning home for the summer from college? If so, we would like to have your change of address soon as possible so that you will continue to receive your copies of YOUTH magazine without missing an issue.*

*It takes five to six weeks for the circulation department to make changes in address. Send us both your old and your new address. If you are an Evangelical and Reformed, send to the Board of Christian Education and Publication, Room 210, 1505 Race Street, Philadelphia 2, Pa.; and if you are Congregational Christian, send to Miss Susan McNay, Pilgrim Press, 14 Beacon St., Boston 8, Mass.*

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## CREDITS FOR THIS ISSUE:

PHOTOS: 1, Arnold Sachs of The Washington Star; 3-6, Dr. Gilbert Schroer; 11, 28, 29, United International; 11, 12, 15, 32, Rev. Lou Huber; 11, 14, Washington Post; 16-20, Seth Muse; 17, Parker, Jr.

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## Illinois youth go underground

REMINISCENT of the first century Christians, the youth at St. Paul Church, Belleville, Ill., went underground for a worship service recently. To avoid persecution from the Romans, the early Christians are known to have worshipped in catacombs, which were underground burial caves or corridors. But the Belleville YFers weren't trying to avoid persecution. They found an old dirty room under the church which hadn't been used for years. They cleaned the room. For a worship center they built an altar out of boards which they covered with white paper. On these they set some stained glass windows with candles and a Bible. Chairs were set up. On the night of the worship service, only candlelight was used.



ALMIGHTY GOD HATH CREATED THE  
MIND FREE ALL ATTEMPTS TO INFLUENCE  
IT BY TEMPORAL PUNISHMENTS OR  
BURTHENS...ARE A DEPARTURE FROM  
THE PLAN OF THE HOLY AUTHOR OF  
OUR RELIGION...NO MAN SHALL BE  
COMPELLED TO FREQUENT OR SUPPORT  
ANY RELIGIOUS WORSHIP OR MINISTRY  
OR SHALL OTHERWISE SUFFER ON  
ACCOUNT OF HIS RELIGIOUS OPINIONS  
OR BELIEF, BUT ALL MEN SHALL BE  
FREE TO PROFESS AND BY ARGUMENT  
TO MAINTAIN THEIR OPINIONS IN  
MATTERS OF RELIGION. I KNOW  
BUT ONE CODE OF MORALITY FOR  
MEN WHETHER ACTING SINGLY OR  
COLLECTIVELY.

